/53 cont'd/

526 As far as I know, there is one kind of recreation popular among
171 the Miao. This is to swing on a rope string, which is usually done in late spring and early summer. The construction and use of the swing among the Miao are similar to that of the Li. It has been described in detail in my previous book, Report on an Investigation of the Li of Hainan Island, and a repetition here is not necessary.

/54/ Chapter VII. Religion, Superstitions, etc.

771 1. Taoist Priests

Taoism is the only religion of the Miao. It has greatly in-
773 fluenced their social life. Those who conduct the religious cere-
mony are the Taoist priests, who are divided into two different groups, the civilian Taoist priests and the military Taoist priests.
775 The pictures and religious texts used by these two groups are entire-
776 ly different. As I saw during the tso-chai ceremony, the gods worshiped by the civilian group were Li Hsieh Wang, Tsu Kung, Shen Nung, Tou Kung, and others. Those worshiped by the military group were Yü Ch'ing, Shang Ch'ing, T'ai Ch'ing, Shang Yüan, Chung Yüan, Hsia Yüan, Yang Hu, and others. There is a pictorial representation of each god. In general, the gods of the civilian group have large heads and those of the military group have smaller
779 ones. In addition to the gods mentioned above, I have found other
776 names in Taoist classics, which are as follows:

T'an Kuan	Chiu Kuan	Ch'en Shih-wu Kuan
Li Hsin-sheng	Kung Huang	Chia Kuan
Ti Szu	An-t'an Ch'uan	Chiu Niang /The ninth lady/
Younger sister Fu-ch'i	Yü Huang	Lui-chia Min-kuan (Lui Kung)
Ching Chu	Chia Hsien	Tang-nien Wen Chu /The god of the year's plague/

2:Ling & Ruey-310 E-5 (1933) 1947 AE5 Miao AE5

CHAPTER NINE

THE DRUM DANCE AND AMUSEMENTS

(I) The Drum Dance

*535 [181] Although the culture of the Miao in western Hunan is comparatively backward, some of the primitive traits that are preserved today are not entirely without merit. For example, [526] the drum dance and boxing both are worth preserving, especially the drum dance which attracts most attention. Recording the drum dance of the Miao, Miao Fang-pei Lan, "Feng-shu [534] Kao," states: "They cut a tall tree, hollow out the inside, and seal the two ends with animal skins to make a drum. Pretty women are asked to dance and beat on it. They select good men and women singers, who are clad in theatrical clothes in [292] all colors, or wrapped in red blankets, with kerchiefs on the heads and two strips of colored paper trailing behind the back. Men to the left and women to the right, they spin and sing, responding to each other, now raising their arms, now stamping their feet slowly or rapidly in unison to the rhythm of the music. This is called the drum dance." This account is a [782] description of the drum dance during the great Miao sacrificial [656] ceremony of eating ox. In recent times the local governments have repeatedly prohibited licentious rites among the Miao, and so dances such as the drum dance are now rarely held. [186] Those Miao with some education, the so-called enlightened Miao, feel ashamed when talking about their drum dance, because they consider it as exposing their barbaric traits. Some decades from now this kind of drum dance, which so clearly demonstrates their own tribal nature, may become extinct. Following are described in detail the results of our investigations.

[184] The drum dance of the Miao in Hunan is called "monkey drumming." The Hung Miao /Red Miao/ in the vicinity of Tung-jen in Kweichow also have a kind of drum dance called

/235 cont./

857 is smeared on it. After a number of days it is washed away,
304 revealing the tattooed design, the color of which remains permanently.

517 The adult amusements of the Miao, such as shaking the
526 dragon lantern, shaking the lion, boxing, and tilting are the same as those of the Chinese /Illus. 117-20, pp. 236-38/,
[177] /239/ and probably were introduced by the latter. But one kind
[411] of their tilting, in which a weapon called tz'u-ch'a /"stabbing prong"/ (Illus. 119), is used, is not often seen. According to Miao legend, this is a weapon for stabbing tigers.

(4) Swings

526 Among the Miao there is a swing game, which is quite
[527] interesting. On farm holidays when there are fairs or during the New Year festival, they put up frameworks for swings on a vacant lot. Each framework supports two swings, and every swing has four compartments, each fastened with ropes and a board. Each swing seats four men or women, going around
[533] with the wheel (Illus. 120). Men and women sing back and forth as they swing along (see chapter, "Folk Songs" /not translated/). The following song is about the origin of the
539 swing:
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Songs and singing are as old as time,
Found in all books everywhere.
A son of a unicorn was born in the
Sung dynasty.
The young man with a clever mind sought
a mate.

He searched for a beauty but was
ashamed of his own ugliness.
He loved beauty but beauty was
hard to meet.
He asked someone for a plan.
And was told to make a swing for people
to enjoy.

[text continues on p 356]

2:Ling & Ruey--354 E-5 (1933) 1947 AE5 Miao AE5

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Illus. 119. Tilting among the Miao.

2:Ling & Ruey--355 E-5 (1933) 1947 AE5 Miao AE5

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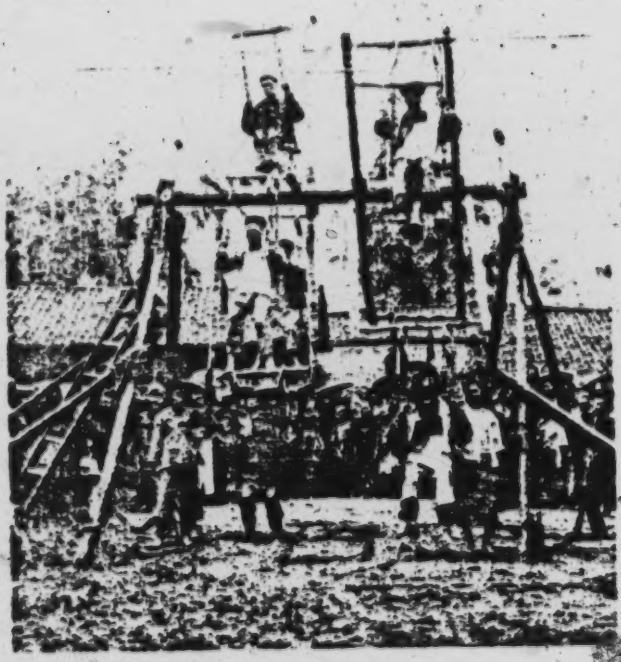

Illus. 120. Swinging among the Miao.

/239 cont./

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Shouting, he made known his invitation.
A maid from the Sleeping Tiger Mountain,
Came to ride on the eight-men swing.
She was loved by all present.
Soon, a go-between was found —
Man and wife were joined together for a
hundred years.

10: Graham E-5 (1921-?) 1954 AE5 Miao AE5

846 While the couvade is found among the Hua Miao neighbors
837 to the south,

evidence of this practice has yet been found among the Ch'uan Miao. The Ch'uan Miao, however, have a very strange custom: Certain female relatives of the man are his "guest-wives," and certain male relatives of a woman are her "guest-husbands." Without marriage they are allowed to practice sexual relations, and it is not regarded as wrong. In recent years, owing to Christian influence, there have been endeavors to discontinue this practice.

631 The Ch'uan Miao are not a tribe with a political organization that includes
622 the whole group. There are no tribal rulers, but they have local headmen, called *gū leo* or "old clubs," who sometimes cooperate for the common good. These people are an ethnic group bound together by common language, ideals, and customs and by a strong sense of unity. They are very sociable and mutually helpful.

SOCIAL LIFE AND CEREMONIES

517 Practically the only amusements of Ch'uan Miao women and girls are visiting, attending feasts, marriages, funerals, and other ceremonies, listening to people singing songs and watching the men dance and play the *liu sheng*, going to market, making love, and gossiping. They are supposed to use their spare time for sewing and making hemp thread and yarn and embroideries.

526 Among the more popular amusements of men and boys are hunting, kicking
536 the shuttlecock, and playing "snake protecting her eggs," blindman's buff, sham
273 battle, or dogs chasing wild animals. During the New Year holidays and at
276 weddings "playing lion" is a popular amusement. Both men and women smoke tobacco and drink wine. While the Miao have no theatricals, they often join the throngs and look at Chinese plays being performed in temples or in the open in Chinese towns and cities.

533 Like the other Miao groups in China, the Ch'uan Miao are lovers of music. Except the singing and the responses of go-betweens while making engagements, in contests between men and women, and in the newly established schools and chapels, there is no group singing. There is a kind of band music, but usually all the instruments play the same tune in unison. Generally the *liu sheng* is played by one man who dances, and vocalists sing one at a time while all listen with rapt attention. This singing of stories and songs is one of the principal amusements of the Ch'uan Miao.

The singing may be by either a man or a woman, generally of middle age or older. Nearly all the stories and myths and bits of history of the group have been made into songs and as such are handed down from generation to generation, taught by one singer to another. Some of the singers know only a few songs, but
212 there are some who know and can sing several hundred. It should be emphasized that the Ch'uan Miao have no written language or literature.

584 There is a great deal of love-making among the Ch'uan Miao, who have their share of pretty girls. Marriage is through go-betweens, and the arrangements are made between the older members of the two families, the bride and the groom often not even being consulted. There is a gift from the parents of the groom to those of the bride, and the value of the gift often determines whether the engagement is made.

[151 cont.]

157 609 the stranger who comes to visit him and who is completely safe under his roof.

The "Méo" women are gay, mirthful, only slightly shy, especially when their confidence has been gained. (One may see in photo 128, Plate 43, a European woman in the midst of a group of "Méotes," who are showing a sometimes indiscreet curiosity regarding all that has to do with the details of costume and of coiffure of strangers from the Occident.)

562 The condition of the "Méo" women is rather hard. They share in the most difficult labor.

836 The young women are not distinguished by an excess of virtue, but this fact is considered of little importance by the "Méo."

526 The young boys and the young men greatly honor exercises of skill and strength and often compete with one another in carrying heavy burdens or in racing over the mountains.

[152] The various dialects used by the "Méo" are monosyllabic. 193 As among the "Man-ta-pan" the qualifying word is placed before the noun, the subject before the verb, the direct object after the indirect.

197 It is likely that in their country of origin each "Méo" tribe used a special dialect. Among the tribes settled in Tonkin, who are very much mixed together, the dialects, which are not fixed by any writing, seem to blend together by regions and to be used in each of these regions by all the "Méo" tribes who dwell there.

[198] 212 commerce. Literate persons are very rare. Those who know a few characters pronounce them in the Chinese fashion. The "Méo" are [871] beginning to send their children to the schools that are being conducted in our frontier posts located at the high altitudes. For their [648] dealings with the authorities and for writing their rare letters, they have recourse to the help of a literate Chinese.

Almost all the "Méo" use the "kouan-hoa" as the language of

538 [533] The "Méo" have no written literature, but they know narratives, prayers, and some songs, which they sing in a monotonous, sad tone. They show little imagination, much simplicity and sometimes even triviality, for they particularly extol the material joys of life, of the table, and of love, the sole pleasures of a race whose

/61 cont./

AM 857 532 In general it can be said that the girls are better at representation than the boys, whereas the latter observe more accurately and are better able to express in detail the characteristic features of what is represented. In contrast to plastic representation, I did not see a single case of drawing. It never occurred to the children to draw /62/ either on the bark of trees or on paper, not even in the sand of the village square. It was only at my suggestion that they applied themselves to drawing (Ill. 67).[1] I shall discuss the interesting results in the chapter, "Art," section on "Painting, Sculpture, Ornamentation."

AM 526 [533] There are few games based on rules among the Meau, whereas the Akha know many (Ill. 20 and 21).[2] No songs, however, are sung in connection with them, if one does not count as such the positively infernal clamor set up especially among the Akha on such occasions. Otherwise, however, little is spoken during the games of the Akha and Meau, and they bother even less with explanations.

Whereas the Akha know nothing about any ball game, among the Meau it is by far the most popular pastime and is the only game described, even if incompletely, by Dhuraratsadorn (1), as well as being repeatedly mentioned in

1. Page 171.

M 526 628 584 the ancient Chinese literature. Children of all ages play ball. I saw small perhaps six-year-old girls, who were hardly able to throw the ball properly, playing just as eagerly as grown-up boys and girls. Usually the boys play against the girls, and, in the case of adults, the young men of one village against the girls of another, whose young men, in turn, visit the village deserted by the other boys, in order to entertain the girls who remained there with ball-playing.

Such, I might almost say official, visits between the villages occur only rarely during the year, chiefly in connection

1 [See cat. 116, p 511 - ANALYST]
2 [" " " p 110-111 - ANALYST]

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Miao AE5

/62 cont./

M 526 628 584 with the New Year's Festival (see the chapter, "Religion and Magic," section on "Cult and Taboo"). The young people, however, find this all the more reason to train diligently throughout the year.

M 526 584 The special popularity of the ball game is connected with the fact that it affords an opportunity for sexual approach in accordance with the rules of the game as set up by the adults. The young men form a line opposite the girls, and each fellow plays with the girl opposite him. A cloth ball about the size of a fist (Fig. 1) is thrown by a player to his female partner, and she has to catch it and throw it back (Ill. 69, 70).[2] If one does not /63/ succeed in catching the ball, a piece of clothing that is being worn must be given to the thrower. One can imagine that under these circumstances certain amusing complications are unavoidable if the game continues for some time. /Figs. 1-5 appear here./ One can often see a player fleeing almost naked into a house amidst the laughter of the spectators and then, clothed anew, continue the game.

M 526 ndi is the name for the Meau game with the shuttlecock, an original form of tennis (Ill. 72).[2] The ball (Fig. 2) consists of a small bamboo body (A) with feathers (B) fastened to it. The paddles are carved out of wood and are similar to our table-tennis paddles (Fig. 3 to Fig. 5). As in tennis, two or four players face each other; the two sides take their positions in the same way and try to bat the ball over a line drawn on the ground, which replaces the tennis net, to the opposing player. The following game also belongs to this group of games. The children toss pieces of wood into the air. As the pieces fall, they are immediately batted up into the air again with bats. The one who most frequently makes a success hit is the winner.

M 524 A [524] Among the Meau tŏlŭ is the name of the game with the wooden top (Fig. 6), which the Akha call tsă. The top /Fig. 6 appears here/ is no different from the one used by our European children (Ill. 19[3] and Fig. 6). Unlike the shuttlecock

[1 [see cat 116, p 512 - ANALYST]
[2 [" " " p 514 - "]
[3 [" " " p 109 - "]

39: Bernatzik--97 E-5 (1936-1937) 1947 AO1 Thailand
AKha AO4
Miao AE5

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Figs. 1-5. Various playthings of the Meau. Fig. 1. cloth ball. 1/6 nat. size.

Fig. 2. shuttlecock; A = wooden body. 1/5 nat. size; B = chicken feathers.

Fig. 3-5. wooden paddles for the shuttlecock game. about 1/22 nat. size.

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Fig. 6. Wooden top of the Meau and Akha. with whip. 1/7 nat. size.

AKha A04
Miao AE5

/63 cont./

A M 524 game, it is played exclusively by men or boys. The original meaning of this game has been lost. Among the Lahu, however, where it has been preserved in thesame form, it is regarded as sacral, and the men play it beeause they /64/ believe that it gives the spirits special pleasure. Usually two boys or men participate in the top-game, one of whom throws his top with full force on a certain place, and the second tries not only to hit the top of the first player with his own and throw it off its course, but also to put his top in the place of the first one. A M [273] If he succeeds, the first player has to give something; among men this is usually a glass of liquor. Then they begin anew in reverse order. On rare occasions several players participate. In this case, the third player throws his top at that of the first player, if it has not already been thrown off course by the second player, otherwise at the one of the latter player, and so forth, until all have thrown their tops. The loser always has to give something to the winner. Thus, if the second player has succeeded in throwing the top of the first player off course, but then he himself is thrown off by the third player, the first must pay his obolus to the second, and the latter to the third.

M ● 526 The following games are usually played by groups of children from eight to twelve years of age.

nă nŏ nan tŭ is a game of the Meau children. They form a chain by joining hands. The leader of the chain now tries to catch the last member. If he succeeds, the captured child goes to the head of the row, and the game is continued. When only one child is left at the "tail" of the chain, he crouches down on all fours and puts three stones under him. The other children now try to take away these "eggs" which he has "layed." The first child must defend himself by dealing out kicks and blows in all directions. Each child who succeeds in seizing an "egg" is permitted to "lay his three eggs," and thus the game goes on.

M 524 ntǫ tsă is a Meau game which is also a favorite among our boys. The children throw round pebbles at a small pit. The one who succeeds in hitting it gets the pebbles of his less skillful predecessors.

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Miao AE5

/64 cont./

M 526 A [526] bɨ kŭm mŏă of the Meau is none other than our game of hide-and-seek. One child closes his eyes while the others hide. The one who /65/ is found first must close his eyes next. The Akha children also like this game.

The Meau girls are very fond of a circle game (Ill. 71),[1] in which the girls hold hands and whirl about in a circle.

Scott (1) has observed another game. Two girls put their

1. II, p. 275.

feet against each other, hold hands, lean way back, and whirl around rapidly in a circle, as in our "Tellerreiben."

A M 526 A swing-game that I found among the Akha is described in the same way by Abadie (2) for the Meau, among whom I

2. Page 169.

did not find this game: "The Meau children often /Fig. 7 appears here/ play with the rotating swing." He adds that the M [177] Meau probably adopted this game from the Chinese, an opinion to which I do not subscribe.

A 526 The swing of the Akha is constructed somewhat differently from the one used by us. The board is pierced, and drawn through the hole and fastened, there is a rope or usually a twisted liana, which leads between the legs of the person swinging to a branch or any crossbeam to which the swing is fastened. Moreover, one does not swing to and fro, but twists around his own axis. Then he lets himself unwind in the opposite direction until the rope has resumed its natural position. "Our" swing, too, however, is found among the Akha. A rope or rattan is tied at both ends to a fence or a tree and forms the seat (Fig. 7).

Among the Akha, šeń tǒ ni is the name of the game that we call blindman's buff, and it is played according to exactly the same rules as among us.

1 [sec cat. 116, p 513 - ANALYST]

AKha A04
Miao AE5

/66 cont./

A 526 bǒytsĕŭ is likewise a game of the Akha. Strips of bamboo are placed in a row upon the ground, thus dividing the area. On either side of the bamboo line a group of players, equal in number, take their positions. The point is to seize the head of the opponent, which the person attacked naturally tries to prevent by quickly turning and ducking. The winner is the one who finally succeeds in seizing the head of his opponent.

ŏkŏbĭŏ is the Akha name for a game in which a boy throws his cap at the playmates running past him, who try to dodge. /67/ The one who is nevertheless hit must take the place of the first thrower.

tsăytsăy is another Akha game. Bamboo strips are used to form a circle in which the players stay, except for one. This one runs around outside the circle and tries to hit someone in the group. As soon as a player is hit, the two exchange places, and the game starts anew.

dăkŏyŭă is an Akha game. A small pile of wood is heaped up, which a watchman with a stick in his hand must guard. The "robbers," however, come from all sides and attempt to steal the wood from the one who is trying to defend it. He kicks and strikes out and sometimes plants proper blows. Nevertheless, he cannot prevent the theft, and the winner is the one who succeeds in getting the last piece of wood.

pătsĕtsŏ is a gentler Akha game. The children form a row, each child hooks one leg into one of the child in front of him, and then they hop around in a circle (Ill. 21).

M 526 Competitive games and the determination to achieve record performances are familiar to the children of the Meau, very much in contrast to primitive peoples. For example, they know and like footraces and shooting matches with their little guns (Ill. 78) or the crossbow (Ill. 79) (see also the chapter, "Weapons"). To be sure, these are games played mostly, the shooting matches exclusively, by boys, who have already mastered the use of the weapons at the age of eight. In Tonkin competitive games seem to be even more widespread among the Meau. Lajonquière (1) reports that the Meau

M [868]

1. II, p. 315.

[See cat. 116, P576 - ANALYST]

/67 cont./

M 526 "pride themselves on exhibiting their physical superiority by frequently wrestling or by comparing skill and strength in the execution of a task or the swiftness and strength of their calves in climbing difficult paths. . . ," observations that Abadie (2) repeats.

2. Page 151.

A [526] Footraces and wrestling according to special rules are unknown, however, among the Meau and Akha in Thailand.

A 526 Among the Akha competitive games are scarcely practiced. Only once did I watch a shooting match with crossbows among them; on the other hand, fighting without any rules is generally widespread.

M 524 /68/ Guessing games are little practiced among the Meau and are completely absent among the Akha.

A [524] tsă mĭ sŭ is one of the few Meau guessing games. In it a child takes, let us say, a lamp in his hand and asks another, who must not look: "What is this? It is a rider on horseback without feet or eyes and yet able to see?" The answer runs: "It is a light on your arm; it has no eyes or feet, but reaches into every corner."

tŭ is another guessing game. Grain, copper, and a coin are placed next to a child who does not look. He must now guess what the object is.

A M 524 I did not find any humorous riddle games /Scherzspiele/, teasing games /Neckspiele/, or war games. It is strange, too, that among both peoples string games, which otherwise are widespread throughout the world, are completely absent. Aside from the aforementioned shooting matches and footraces of the Meau, there are no other sporting games, even in rudimentary form, nor games that would point toward sadistic or masochistic tendencies. A M 526 157

A M 524 526 171 It is striking that many games of these mountain peoples of Farther India are absolutely identical with the games of the children of fully civilized European peoples /europäischen Vollkulturvölker/. This is all the more remarkable since there

AKha A04
Miao AE5

/68 cont./

A M 524 526 171 is no question of material or environmental factors, nor can there be any thought of influences coming from Europe. Independent invention is also hardly likely in view of the frequent occurrence of the phenomena. One is more apt to suspect a common origin.

A M 541 171 [525] There was no evidence of animal fights among the Akha and only rarely among the Meau. Only cockfights are sometimes arranged, but no knives are tied to the spurs of the cocks, as is the practice among the Indonesians and the Thai peoples. Betting in connection with cockfights, at which the Thai often lose their entire fortune, is unknown. Also, fights between crickets, fish, or steers are unknown, although the neighboring Thai in the valleys are passionately fond of arranging all these fights.

A M 857 561 [252] Children begin to perform work at the age of four among both the Meau and Akha. They help the mother collect firewood (Ill. 38),[1] which they carry home in their own small wood /69/ carriers, or they help their parents weed the rice fields, carry home fruits and sugar cane in their little baskets (Ill. 93),[2] and while their mother turns the grindstone, they carefully pour the rice or maize into the opening of the millstones. They tend the domestic animals and, in the absence of their parents, guard the houses. Boys at this age are already used as messengers, a particularly important task in a country where there is neither mail nor telephone service. At the age of six or seven at the latest, the children already begin to be a definite and earnest help to their parents, especially since tasks can be assigned to them without having to make a check afterwards. With the exception of the messenger service, which is done only by boys, both sexes alike are pressed into service, and the children are always very anxious to do their duty, ambitious, and proud of the work performed. I never heard of a child's having complained about work that was too hard.

A M 857 561 461 Just as there are no definite ages of the children for games, there are none for work. There is no general work schedule, but rather an individual regard for the tendencies of the growing children, which, however, do not yet manifest themselves in the early years of childhood. The work assigned to the children

[1] [See cat. 116, p 272 - ANALYST]
[2] [" " " , p 643 - "]

Miao AES

/205 cont./

782 796 [776] The sacrifices for the good spirits of the field and the many other spirits follow. Finally, the minor good spirits of the clouds are remembered.

/206/ All sacrifices, in or outside of the house, are offered at the special places of worship of the spirits concerned. Then [596] the members of the large /extended/ family assemble in order to enjoy the rest of the meat of the sacrificial animals.

The first day of the four-day New Year's festival is taken up by the sacrifices. On the next morning, however, the people 796 begin to enjoy themselves. The young men of the villages go 574 to the neighboring villages, play ball with the girls (Ill. 69 and 273 70), flirt and dance, and eat and drink to their hearts' content, and often more than is good for them. It is really amusing to see the dignified and otherwise rather reserved Meau frolicking about tipsily and engaging in the most incredible horseplay.

According to Savina's description (1), the situation is not

796 [184] 1. II, p. 222.

[195] much different among the Meau in Indochina: "In the mouth of a Meau, the expression, 'I already have salt, I have already been to market,' means that he is about to celebrate the New Year's festival. In order to indicate that the New Year's festival is over, he says: 'I have already killed the pig.'"

"The pig is slaughtered in the house. The meat is eaten [273] with the hands. Alcohol is drunk out of bamboo cups. At night ● 526 blindman's buff and dancing to the accompaniment of mouth 796 organs take place. The ball game is played outside the house and lasts several days. The girls stand on one side, the boys on the other, and they throw the ball back and forth. Whoever fails to catch the ball must forfeit something, a necklace, a turban, etc. When the game is over, each one recovers his belongings."

1 [see cat 116, P512 - ANALYST]

/206 cont./

796 Maspero describes the New Year's festival similarly: "The
[782 New Year's festival comes after the harvest. 'The year is de-
769 voured,' by sacrificing a pig to the ancestors and eating it com-
52C munally with all the neighbors. Boys and girls then play ball
241] and dance and sing at night around a tree that the village sorcerer has selected, in order to increase the fertility of the new year."

782 Aside from this one principal sacrifice of the year, sacri-
796 fices are offered, as has been said, in part at certain times and in part at every important occasion, such as setting out to hunt, housebuilding (see the chapter, "Settlement and House Construction," section on the building of a dwelling), village and field
[184] arrangements, /207/ and cultivation of the fields. Maspero (1)

1. Page 244.

has made similar observations in Indochina and points out that in connection with sowing a chicken and incense (incense candles are meant, note Dr. B.) are sacrificed to the mountain god.

782 On such occasions one always turns to those spirits in whose
231 realm fall the activities for which protection and help is sought.
776] The extent of the sacrifice varies from a handful of field produce to a chicken or a pig, depending on the importance of the undertaking; cattle, horses, or buffalo are never sacrificed, however. In the Chinese literature (2) there are several reports of dogs as

2. ChHch'kfsch. II, ch. 10, p. 38, and ITG, 471 25b.

sacrificial animals. I believe, however, that this is not a matter of a sacrifice, but rather the creation of guardian spirits, as I have described it in the section, "Deities and Spirits," in this chapter.

The Chinese literature (3) also mentions the buffalo as a

3. North-China Br., 1859, p. 285, and Album Gotha, No. 19.

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Ill. 69. Meau girls toss the cloth ball to boys from the neighboring village.

Ill. 70. A person who does not catch the ball must give up an article of clothing as a forfeit.

E-5
39: Bernatzik--512/(1936-1937) 1947 AO1 Thailand
/Between pp. 378 and 379/
Miao AES

39: Bernatzik--513 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 378 and 379/

291
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Ill. 71. Meau girls playing the circle game.

39: Bernatzik--514 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Opposite p. 379/

142
526

Ill. 72. Game with shuttlecock and wooden bat among the Meau.

39: Bernatzik--724 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/VI cont./

125 854 brother on her back, proceeds with the drawing material never seen before.

857 Ill. 68. Children making garlands out of fragrant flowers. In the games of the smaller children both sexes participate.

Ills. 69-74. Festival of the Meau in Nam Fa.

526 883 Ill. 69. The popular game with the cloth ball. The ball game is of great significance as an opportunity for the two sexes to approach each other. As a rule, boys and girls of two villages form opposing teams.

Ill. 70. Since the rules of the game require that the person who does not succeed in catching the ball must give some piece of clothing that he is wearing at the moment as a forfeit to the thrower, interesting consequences are not wanting when the game continues for a long time.

/VII/

526 Ill. 71. Meau girls at a circle game. They have joined hands and quickly scamper around in a circle.

Ill. 72. There is a peculiar game with the shuttlecock (upper left) and the wooden bat, which was the forerunner of tennis in Europe. Two players alternately hit the shuttlecock (wooden body with feathers stuck into it). A net is unknown, as it was originally in Europe.

276 [439] Ill. 73. The most important stimulant of the Meau is opium, which at the same time represents the most important article of trade of most of the mountain peoples of Farther India. The green poppy heads are slit with a special instrument, and the juice that comes out of them, hardening in the air and later condensed by cooking, forms the raw opium.

[177] Ill. 74. Whereas the young people end the festival in their way, the elders finish it with an opium pipe. Following the Chinese custom, opium is smoked primarily, and chewed only as an exception. The illustration shows the chief of Nam Fa lying on his mat just at the moment of putting the little ball of heated opium into his pipe with the help of a needle.